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Africa," says he, "will always remain a land of romance, mystery and imagination." Science may reclaim the swamp. The iron railroad may open up tracks for the engineer and planter to exploit its vast resources. But Nature, unchecked by man, has been allowed too long to run riot there among its impenetrable forests. Never, perhaps, will it be entirely subdued. As with the primeval forest, so with the people. Mohammedanism, Christianity, modern education, have all tried their civilizing influences upon the West African, and nowhere, perhaps, with more success than in Sierra Leone. But the old Adam dies slowly. Civilization is too tame, too quiet for those who love noise and mystery. And this feeling is infectious.

J. O. BURKE.

Trade Politics and Christianity in Africa and the East. By A. J. MACDONALD, M.A. With an introduction by SIR HARRY JOHNSTON. Longmans, Green and Co., London, 1916. Pp. 296.

This is a dissertation awarded the Maitland Prize at Cambridge in 1915 for an essay on the thesis, *Problems raised by the contact of the West with Africa and the East and the part that Christianity can play in their solution.* The work shows scientific treatment. The facts used were obtained largely from the Government Blue Books, the Minutes of Evidence attached to Reports of the Committee of Inquiry into the Liquor Trade in Southern Nigeria together with the reports of the United Races Committee, the Journal of the Anglo-Indian Temperance Association, the British Quarterlies, the publications of the Society for the Suppression of the Opium Trade, and the reports of the Proceedings of the First Universal Race Congress.

The writer traces the development of contact with the natives by means of trade which, supplying them with what they want rather than with what they need, often demoralizes them. Then along with the problem of trade comes that of labor, giving rise to labor contracts or forced labor, and this with another problem of preventing the native population from too far exceeding that of the whites. Then comes the consideration of the liquor question, the opium trade, education and self-government, and inter-racial marriage, with the merits and demerits of the methods of those who have attacked these problems. Caution is given in the assertion that Christianity must be the life-principle. "Imperialism," says the author, "is a matter of religion." The extension of the

empire, therefore, is an extension of religion. The success of an imperial policy then depends upon the degree of attention paid religion, which lies deeper than statesmanship, deeper than civilization, which is, indeed, the inspiration of both. Administrators, therefore, must not neglect Christianity, as they are only imperialists so long as they remember that they are in spite of themselves religious men. "Translated into practical terms," says he, "the theory means that if the black and white races are unequal in intelligence and social capacity they are equal on the basis of common Christianity. The old doctrine of the 'solidarity of humanity' needs to be revived and to be applied over a wider area. The Empire can only be extended securely by the extension of its religion, but that means that settler, trader and administrator must realize in the black man a capacity to receive Christianity." The Church, too, must cease to regard the propagation of the gospel as its own task and missionaries must no longer retard the extension of the empire by carrying on their work as members of an independent organization.

Taking up inter-racial marriage, the author raises many questions. He does not seem to fear race fusion, as there is evidence "to prove that the crossing of the different races does produce definite physical and mental results in succeeding generations." He contends that the white man's objection to connection with women of colored races and to the children who spring from those unions has no scientific justification. The exclusive attitude of the white man is accounted for by the difference in degree of civilization, the so-called superiority of the white race. Although he does not show how science has uprooted the idea of racial superiority, the author does raise the question as to whether the integrity of the dominant races has been maintained. As evidence of this he cites the facts that the Pelasgii of Greece were, according to Professor Sturgis, of African origin, that Sir Harry Johnston traced Negro blood across India and the Malay States to Polynesia, that a negroid race penetrated Italy and France, according to recent discoveries, leaving traces at the present day in the physiognomy of the people of Southern Italy, Sicily, Sardinia, and Western France, and even in parts of the United Kingdom of Great Britain and Ireland, and that even to-day there are some examples of Keltiberian peoples of western Scotland and western Wales and southern and western Ireland of distinctly negroid type.

W. R. WARD.